

**BUDDHA
THE GREAT**

BOOKS

BY

Mohammad Ali Al-Haj Salmin



Mohammad: The Commander
of the Faithful

* * *

Fatimah . The Lady
of the Light.

* * *

Ali : The Caliph.

* * *

Husain The Greatest
World Martyr

* * *

The Holy Prophet Mohammad
Through Different Lights.

* * *

History & Philosophy of
Husain's Martyrdom

* * *

Etc. Etc.

BUDDHA THE GREAT



BY

MOHAMMAD ALI AL-HAJ SALMIN
B. LITT (LONDON)
&
S R. AYYAR B A

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THE AUTHORS

Respectfully Dedicate this Book to

The Great Buddha

who showed the path of Truth
to millions of Human-Beings.

*The Biographies and Lofty
Teachings
of*

LORD KRISHNA

LORD JESUS CHRIST

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MOHAMMAD ALI AL HAJ SALMIN

B LITT (L \



S R AYYAR B A

FOREWORD

Buddha, the Enlightened One, was a Reformer. Brahmanism had assumed a certain aspect, which pressed heavily on the society of the time. Cruel practices like the 'sacrifice of animals' and many other rituals, callous and cruel, had crystallised, caste distinctions had assumed a permanent form, the crust of outward show, in matters religious had become so thick as to completely hid the core of goodness beneath it. Thus the times cried for Reform all round, and it came at the hands of a born prince, who turned himself into a pauper, a mendicant, to bring Emancipation to an oppressed world. The story of how he accomplished his task is fascinating. He preached 'Ahimsa' (Non violence) in every form and shape. The life of an insect is as precious as that of a man, therefore to kill the humblest creature is accounted murder. He preached chastity, and brotherly love, temperance and kindness.

His preachings have taken hold of half the world of Asia and European and American scholars have studied his precepts with deep interest. Arnold's 'Light of Asia' is a remarkable poem, which has etherealised his life and creed.

One is glad to see that a Mohamimedan scholar has come forward to study Buddha's life and give the benefit of that study to the public. Such efforts deserve encouragement, as they go a great way towards establishing unity and harmony between the two great communities of India, and remind one of the commendable efforts made in this devotion by Emperor Akbar. Otherwise the sketch of course gives nothing that is new or not known.

Bombay,)
4th August 1940 }

(Dewan Bahadur)
Krishnalal M. Jhaveri

Authors' Preface.

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From India, the land of rivers and mountains, of forests wild and pastures vast, have gone forth to the world many a mighty message of spirituality. And Gautama Buddha, a prince among prophets and a prophet among princes, left behind for humanity an immortal message of peace and good will, of mercy and non violence. Born a prince, heir apparent to a throne, surrounded by luxury and pleasure, he renounced everything, sceptre and crown, kith and kin, to find out a solution for those inherent miseries in man's life. After years of incessant and intense inward searching, there dawned in him the Light of wisdom, and full forty years were thence spent by him to propagate his doctrines concerning the right and virtuous life the middle path that eschewed the extremities of worldliness and pure asceticism. Imagine that picture of an yellow robed, mendicant prince, with begging bowl, wandering from place to place! The life and teachings of such a highly intellectual and moral genius, that have rightly evoked spontaneous admiration from some of the greatest thinkers, will ever have an abiding place in world's culture and civilisation.)

In another land, a land of desert, morally as it was physically, there arose like an oasis, at the end of the sixth century A D, a prophet, who was destined to fertilise, civilise, and revolutionise a people, untouched by the rays of civilisation and culture, and consequently enshrouded completely in the darkness of ignorance and vice. That out of circumstances and atmosphere, arid, sordid, and sickening—quite an uninviting and chilling background—an out and out optimistic hero should have arisen, and that he should have made his classic, solid and substantial contribution to world's thought and progress, and that one from among the Arabs themselves, of course, belonging to a respectable family, unlettered and untutored though, should have effected all these, is, beyond a doubt, a

marvel of marvels. Who will not admire, applaud, and appreciate the life and work of such a rare personality?

True and lasting greatness can be achieved only through a thorough self-effacement, through a complete renunciation. Buddha's renunciation for the sake of humanity was certainly princely and peerless. "Sceptre and crown must tumble down, and be equal made with the crooked scythe and spade. Only the actions of the good smell sweet, and blossom in the dust." Indeed, that princely mendicant's fragrant thoughts and actions have travelled far and wide, and such treasures are enshrined in the hearts of millions. The selfsame spirit of renunciation and selflessness was equally exhibited throughout his life by the Prophet, Mohammad, though it took quite a different path and procedure. To be wholly in the world, in the very midst of the madding crowd, and at the same time, not to be the least affected by worldly snares and cares, and to adopt the simplest life and habits, after attaining the highest position in life, that is courage and detachment, excellent and exemplary. Time, circumstances, and place dictated to each a type of renunciation best suited for the purpose. That both of them sacrificed their whole lives for the upliftment of the down-trodden mankind with unflinching zeal, undaunted by overwhelming obstacles, is the most important factor to be kept in view in the study of their lives and teachings. A close and careful examination of the high ethical teachings of Buddha and of those teachings, embodied in the Holy Quran and in the sayings of the Prophet, must unmistakably reveal to us how the latter has, after many centuries, echoed and reaffirmed those ancient principles, adding besides many fresh codes for the social and economic welfare of mankind. Great minds think alike. Buddha was born as The Light of the East, as the Holy Prophet was destined to be The Light of the West. It was God's will and wise arrangement.

The Moghul rule in India is one of the brightest chapters in Indian history. Then, cultural and racial unity and harmony reached its highest point, and there was the harmonious combination of the Aryan and the Islamic culture. The Taj Mahal is a standing monument to this. In these days of unnecessary

disharmony and misunderstanding, it is essential that we should, with sympathy and with an open mind, study the teachings of other prophets, to whatever creed each of us might belong. Such comparative study broadens our vision and embellishes our mind and intellect, creating in us a better spirit of respect and admiration for our own creed as well as for the creeds of others. It is one of the fundamental injunctions of Islam to respect the Prophets of other creeds, for, verily, as the Quran points out, God has sent a Warner to every nation. We have written this booklet in the best spirit of the above Quranic teaching. Perhaps, ours is the first humble attempt in English to portray in outline the life and teachings of Buddha in the light of the life and teachings of the Prophet of Islam.

We study a lot of biographies, and we are quite familiar with such lives as those of Abraham Lincoln and Lord Nelson. But precious little do we know about such immortal personalities like Buddha and Mohammad. An I C S European officer happened to preside at a certain place over the Prophet's day meeting, and he confessed that he knew nothing about the Prophet's life. Ignorance in excelsis! If the acquisition of knowledge is admitted to be a priceless treasure, such sympathetic and comparative studies pave the way for unity and harmony, culturally and racially. If we have in our own humble way, contributed our little mite towards the realisation of this ideal our united labours are more than amply repaid and rewarded.

Mahboob Manzil,
Top Floor, B Block,
Paltan Road, Fort, Bombay (India)
August 1940

M A. Salmin

S R Ayyar

HAPPY IS THE ..

Do not lift thine eyes to those worldly benefits which we have bestowed upon other nations in order to try them in their actions. That which the Lord has bestowed on thee is best for thee and most lasting

THE QURAN.

* * * * *

WAR ON AGGRESSION

Let Hindus and Muslims and Christians unite and submerge the aggressive part of their individuality. It may hurt their sectarian pride, but will be a gain of Truth and Right.

TAGORE.

* * * * *

PRAYER IS THE WAY

In this time of testing all those who believe in good should at noon each day make a momentary act of remembrance and prayer. There is one power which can always overcome fear. It is faith—faith in God; faith that God reigns.

*The Archbishop of York and
Canterbury*

* * * * *

UNITE ALL, SERVE ALL

I consider that the only remedy to end the troubles of 40 crores of human beings inhabiting India is their march together for the attainment of *freedom*. I am opposed to any scheme of dividing India into communal zones. I have made it a mission of my life to serve the oppressed people of whatever class or community they may be and it is not possible for me to retrace my steps.

Mr S. M. ABDULLAH

*President,
Kashmir National Conference*

A Brief Biography OF BUDDHA.



Birth, Parentage, Education, Etc.

Gautama, the founder of Buddhism, saw the light of day in 563 B. C. His father, Sudhodana, was a mighty ruler of a state, situated at the out-skirt of the Himalayas, and was the elected chief of his clan, called the Sakya. Since he was in possession of all the qualities of head and heart his subject held him in high esteem and affection; he was almost an idol, enshrined in all hearts. His only sorrow was that he, in his declining age, had no son to succeed to his throne. His queen Consort Mayadevi and Goutama Prajapati, were equally regretting their sad fate of being issueless. But there did come a change for the better, and Mayadevi, though already 45, was destined to have a son.

That queen, during the festivals of the rainy season, was in deep meditation one night, thence, she slept. She awoke with a dream that a white elephant, plucking a fragrant flower with its silvery

trunk, was striking on her right side, and seemed to enter her womb. What was the mysterious significance underlying the dream? The king, coming to know of his queen's queer dream, summoned learned men to obtain from them a correct interpretation about the same. They informed him that he would be blessed soon with the birth of a son, whose fragrance of fame and eminence would spread far and wide in the world. The Raja was much overjoyed to know that he would be soon realising his hope and bliss, which was only a question of time.

Maya gave birth to a son. It is needless to mention that the whole palace, nay, the whole kingdom, rang with rejoicings. Sudhodana called the babe, Siddhartha—one who fulfilled his ambition. That this son was destined to attain eternal greatness and to wield eternal sway and sovereignty, that he would become a great Buddha, the centre of all wisdom, and that he would render immense services to humanity were all only foretold to the King by the wise ones.

Buddha's mother died, while he was still in his infancy and was thence brought up by his step mother, along with his younger step brother. As but natural, he was bred and brought up with a silver spoon in his mouth, had all the comforts and privileges that wealth can provide. Still from the very beginning of his childhood, he showed a philosophic bent of mind, consequently preferring solitude and seclusion to gay life. He had a good education, both literary and military, was taught everything concerning fighting, was

taught all that a brave warrior and king ought to know.

In that kindom it was the time for the annual agricultural festival, which was celebrated with all grandeur and magnificence. The gaily decorated Capital city, Kapilavastu, looked like a blooming and beauteous bride. All officers, civil and military dressed in State uniforms and carrying flowers and perfumes, would assemble together at the king's palace, where a thousand ploughs held by the king, were most ostentatiously adorned with gold and jems. The king issued commands for ploughing, himself guiding the big retinue. At that festive rejoicings, farmers, peasants, officers etc., all took part. Amidst these, there was one to whom the whole affair appeared in a different light, appeared as a cruel sight—Men and oxen made to run at quickest speed in the hot sun, and the ploughmen lashing the innocent oxen mercilessly. He, Buddha, was seated under the shade of an apple tree. All the members of the Clan complained about this seemingly ease loving attitude of Buddha, as they attributed his seclusion to his love of comfort. If he is unable to take part in ploughing, how can he be a good warrior and soldier?

The king informed Buddha about the whisperings of his retinue, asking him as to how he intended clearing such misunderstandings. That he would show his merits as a warrior in the tournaments and trials that were to take place soon, was the son's reply. And to prove his warlike traits and skill, there did occur a chance soon

For, during this festival, another Chief announced the Swayamber of his daughter, a damsel of bewitching charm, of excellent manners, a paragon of beauty and virtue. The Victor in the archery contest was to have the hand of this beauty in marriage. Among the many princes and others who came forward as contestant, Buddha proved the victor of the day. Thence, in wrestling matches, horse ride, chariot race, and in the fine art competitions, he carried away the prizes, and Yasodhara the beauteous princess, put the garland round his neck, for he had proved the hero amidst many. It may be noted here that he did not take part in any of the inhuman and barbarous sport like fencing with clubs and swords.

Buddha's marriage with Yasodhara was a turning point in his life. His reflective and introspective nature had a lull. He began to take some interest in life and its pleasures. His newly wedded life had its sweet background. For some time, he was far from worldly cares and troubles, and birth of a son seemed to complete his domestic felicity. Once he was returning from a jolly drive along with his dearest spouse. He happened to cast a deep glance over worldly affairs, convening the poor, the sick, and the crippled. He saw around him pain and misery, death and sorrow. To his queries regarding the why and wherefore of these, he could not get from others satisfactory answers. To say that these are natural phenomena in the world that with wealth there will be poverty, that with physique there will be diseases and ultimately death and that it is wise to ignore them

proved no solace to Buddha's reflective mind, which was, on the other hand, only stirred deeper. Conventions of society, religious festivals and observances, had already made him sick of the world and its affairs. Neither the passage of time, nor all the sweetness and luxury around, could tone down the wounded heart and soul of this great soul.

Life is always changing. Perhaps, fluctuations in life are of Divine Will, which moves the thread of destiny to and fro, and man is but powerless, having no other alternative but to resign to this Supreme Will. Inconsistencies in life often perturb humanity. Pleasure and pain are interwoven in life. Peace and tranquillity are quickly followed by miseries and disturbances. Man is ever disregarding and indifferent about his deeds and actions. He never cares to grasp the purpose of his creation, objects of creations. Only when man knows himself and his origin, can he know God and His Divine Mission. Growth, development, decay this is the law of Nature. But man is indifferent towards all these realities. He does not attempt to think, know and realise his aims in life, and when it is too late he repents. So youth is the best time to know life's deep realities. Herein lies the root cause of Buddha's renunciation of the world, despite all its charms.

The general social and economic condition of India then was anything but satisfactory. No wonder, Gautama's heart grew sad and sick at the state of affairs. He saw around him people passing life of sufferings and miseries. The creed they

were following, something complicated and beyond the comprehension and talent of the ordinary man, contributed considerably to their sad plight. Brahmin influence was all in all. They interpreted religion and its intricacies. Religious observances, customs and conventions, had made people sick of their lives. Life was filled with superstitious observances, for which people had to pay very heavily. All these mischiefs were done by religious heads, the sole authority in such matters. The rigid caste system played no small havoc in those days. From the King to the peasant, every one was bound to bow before the Brahmins, and to obey their directions. They made the people mere puppets in their hands. Originally they were supposed to be men of great learning and of very high character, but gradually they became thoroughly demoralised and selfish. They put innumerable restrictions upon the general public, taking undue advantage of their credulous and superstitious nature.

Against all these, Buddha's mind naturally and very strongly revolted. He had already determined to renounce the world, to adopt the solitary life of an ascetic, so that he might find out the path of salvation for all, a way that would end life's troubles and miseries. When the glad tidings of the birth of a son to him was announced, he only exclaimed "It is no less than fetters, a whirlpool of worries." When he informed his father of his resolve of renunciation, the latter only laughed at his scrupulosity, at his absurd proposal, bent upon persuading him from his mad

and precipitous procedure To wield the sceptre and to wear the crown, were thoughts far away from that mighty mind, destined to rule over humanity for ever. To dislodge him from his sublime contemplation, the father had been, from the very beginning, trying all devices,—placing him amidst all luxuries and pleasures, and getting him married to the most charming princess of excellent virtues From such temporary lulls and shackles, Prince Gautamī had grimly resolved to get freed soon. He could not resist the higher call to greater duty The day of complete renunciation was fast approaching

To possess a spotless character in blooming youth, to sacrifice this best part of life for the sake of humanity, are some of the essential traits found in the lives of all the Prophets Verily, self control and self sacrifice alone lead to higher evolution Placed under entirely different and more trying and adverse circumstances, similarly imperchanceable was the youth of the Holy Prophet, Mohammad Youth is mad, and youth is blind "All temper leaps over a cold decree" The intoxication of youth makes one know the bindings of religion and morality cleanly overboard, and he is tempted to the sweet fruits forbidden though Leave alone the layman, there are many among the most learned and holy, who bowing to the allurements of the world, stray away from the straight and right path of morality Intellectual giants, it is truly said, are invariably moral pigmies When youth had fled, when its maddening effects have come to an end, and when old age with all its

weaknesses and troubles appears, then perhaps, some do wake up to realities, to realise their past unreality, followed by a sort of death bed repentance. They become dwellers either of mosques or of monasteries 'chanting hymns and counting beads, and thus trying to erase the malignant effects of past misdeeds. In strong and sharp contrast to these are those who are blessed with a spotless life. The word blessed, is advisedly and significantly used here. For, when all is said God's blessing alone can direct one through the righteous path. These are really the chosen ones, the immortal heroes of the world.

THE KAFIR

Both Hindus and Musalmans are paths to the same goal
 Only that person who realizes the One God will attain him
a blasphemer is a Kafir

GURU NANAK

The Search For Truth.

(Buddha was but reproached and ridiculed by all for his firm resolve to become a hermit and to get at the truth and Divine Light. And it is no easy task to shake off worldly fetters. His beloved wife's grief knew no bounds, when she heard of the impending separation from him, whom she worshipped as the idol of her heart. To keep his own mind in a calm and unswerving state and to pacify those dearest and nearest to him, proved then to him, no doubt, a task, too tough and trying. But sadder was his tenderest heart for the manifold miseries of humanity, (most of them man made, as we have seen) and to remove these and to find out ways and means for the same, no sacrifice was too great for him. He must cut himself off from all worldly ties.

Here, we might just pause a while to note how the Prophet Mohammad, too, resorted often to solitary caves to get Divine Light through deep meditation. If one were to analyse with care the thrilling life of this Prophet of the desert, he cannot fail to see right through it the true spirit of an ascetic. Did not the Quresh tempt him with women and gold? Reaching the highest position as King and Commander, why did he wear tattered garments, stitched up and patched up here and there? And in such a garment he breathed his last. Regarding world by comforts, what did he tell his wives? He lived, moved, and had his being, like any other man in this world, but was cleanly free from all worldliness. His life shows

clearly how one can lead a virtuous life in this world without complete renunciation. Islam, a progressive, vital creed, is advisedly against monasticism and asceticism. Pleasures and pains are the warp and woof of life. To face life's worst troubles with manliness is what Islam teaches us.

To continue our main theme, one fascinating night Buddha, casting aside palace and pleasure and dearest domestic ties, launched out into the wide world in search of that Divine Light of truth. He must redeem humanity of its calamities. He must remove all inequalities, iniquities and darkness. At first he passed many days with Brahman sages and hermits but he found out soon that their company could do him no good. For, their actions and words did not appeal to him. He came to understand that they were men of loose character too much degraded and demoralised.

Afterwards he went to see one Barakalam, a Brahman sage of distinction and fame, who had a large number of disciples. Buddha joined his institution to gain knowledge and realise his aim and he diligently learnt all that was taught to him. Seeing this the sage was so much pleased with his new disciple that he wanted him to be there permanently. The Brahman hermit spoke to him about his view of the doctrine of salvation pointing out that personal salvation was to be secured through a virtuous life and by avoiding vices. Personal salvation! Buddha's mind was far, far from this. He had renounced everything to save humanity and not to save himself. So he

left that hermitage and continued his wandering. Reaching the suburbs of the city Magadha, Buddha built a hermitage on a high cliff, where he, with a few colleagues, lived happily, carrying on undisturbed communion with God. His fame soon spreading far and wide, even there he could not carry on for a long time his spiritual exercises without molestation. Magadha's Chief, Bimbisara, himself drove his chariot towards his hermitage and was amazed, beyond measure, to see a full-blossomed youth, passing a life of rigid seclusion and solitude, one who had completely withdrawn from worldly affairs. Of his high birth and parentage, and of his very high motives for renunciation, the king obtained from him information in detail, and congratulated him on his solemn mission of redeeming poverty, disease, old age, and death.

Buddha came into contact with an institution that professed to impart high theological education. The head of the institution professed and advocated his own metaphysical doctrines. His fundamental doctrine was, that faith, energy, good memory, concentration of mind and special knowledge, all these were indispensable to attain to the highest flight of Heaven and salvation. But Buddha's heart had already grown sick of logical and theological arguments—dry, burdensome and fruitless, unaccompanied, as they were, by action. He preferred the path of devotion, worship, concentration and meditation. So, finding here also no solution to his vexing and solemn problems, he left it with disgust.

That wise one decided to chalk out his own path that would ultimately lead him to the haven of truth. Through persistent practices and efforts, he was able to attain perfect self control, the *sue qua non* for moral and spiritual advancement. Abandoning even sparse diet, he began to live practically on starvation days of pure fasting and deep meditation. What a peerless and princely renunciation! Those loyal disciples, attending on him, scrupulously followed his wishes and direction. He once fell senseless, and those around him thought him to be dead. This news spreading fast all around, people flocked there soon in large numbers. After all, the worst had not happened, Buddha was alive. In the height of his spiritual exercises, he had lost all consciousness for some time. Physically emaciated, the soul in him was developing strength by leaps and bounds. Young girls gave him milk and butter. These girls made it their habit to feed him with diverse delicious diets. Inscrutable are the ways of the All Knowing One. Will He not see to the succour of one who was destined to be the saviour of humanity?

Buddha realised supreme enlightenment. His six years' arduous and persistent labour was ultimately crowned with undiluted success. His was not the building of a spiritual castle on sand and air, but was a structure built on the hard rock of truth. His disciples could not understand him, and they, impatient ones, deserted him. He was amply compensated for all his troubles, for sacrificing everything—crown, kingdom, worldly

pleasures and domestic felicity, for the sake of Divine knowledge. Only a complete mastery over desires and passions will make one's soul pure and free, and only such a great and Divine soul can become the Master or Teacher, or the Guide. Buddha attained to that high and enviable position.

Man suffers on account of his follies, his immoderate ways and actions. Only through rigid self control can he rid himself of miseries, relieve himself from the bondage or slavery of self. His demoralisation and degradation are of his own making, the outcome of stupidity. The so called pleasures of life (man sets up a wrong and exaggerated value on these) spoil man's whole life. He should regulate and harmonise his life by proper diet, exercise, discipline or self-control, worship, knowledge, and outlook on life, that is, to keep the body, the mind the brain and the soul in a harmonious blending.

To curb man's beastly passions and to teach him the value of self control and self sacrifice, the Prophet of Islam instituted very salient social reforms that promise to be sufficient for all times. First of all, he insisted on the worship of the One God and the five times prayer a day, so that man might sacrifice a bit of his time, at least, every day, concentrating his mind on the Creator. The institution of fasts effect control over diet. The rich should look after the poor, charity and hospitality being a fundamental injunction of Islam. This is sacrifice of money to keep up the needy among the brotherhood. And Islam long ago

uprooted debauchery, drink, gambling and other cankers of society The Annual Pilgrimage at Mecca is a graphic representation of the wonderful spirit of sacrifice behind Islam, and there, one could see an uniquely organised mighty brotherhood—Muslims in millions

THE MUSLIM

A Muslim is one from whose hands, tongue and limbs everyone is safe

MOHAMMAD

THE MUSSALMAN

Let the Musjid teach you benevolence, the Mullah teach faith, the Mussallah teach honesty, the Quran teach truth, the Sunnat teach modesty, the Roza teach control of passions, only then you can be worthy of the name of Mussalman

GURU NANAK.

Buddha's Guidance: The Up hill Task

(At the age of thirty-five, Buddha was to guide humanity. According to his teachings, Man's onward march to progress lies through his conduct and character, his habits and actions. He is to follow the path of his conscience, the only true guide to humanity. He achieves high aims through perseverance and strong will. Man is an architect of his own fortune. Success depends upon his efforts and character.

Simple and straight were Buddha's teachings, which, by peaceful means, was sure to revolutionise society soon. How to spread his doctrines, how to carry out his mission, how to awaken a demoralised humanity from its centuries of slumber and lethargy, and how to convince it with his radical ideas, though simple—these were sufficiently grave problems with which this Great Master had to grapple. He must fight against and crush those influential forces of opposition, the Brahmins and the priests, who were mainly responsible for all the existing evils, who had become, in fact the caterpillars of society and religion. The lower orders in society were tyrannised by them beyond limits. Any opposition to them was construed as a heinous sin or crime, for which capital punishments were meted out. To liberate the masses from these self-elected autocratic authorities was to prove a pretty tough job to this new reformer. They would lose no time in condemning him as a dangerous traitor to state and religion alike.

According to Buddha's teachings, love of humanity is one of the essentials of spirituality, and this doctrine of love—kindness, mercy, and sympathy embraced, not only mankind, but the whole animal kingdom. With a fraternity or brotherhood of mankind, he wanted to abolish the evils of caste system in India. Hundreds of dumb animals, goats, bulls, *chickens* etc. were sacrificed before gods and goddesses—all mercilessly slaughtered in the name of religion—and their blood and flesh, with flowers and incense, become sacred offerings to these deities.

It was after years of reflection, meditation, and intense research, leading the life of an austere ascetic, that Buddha evolved a simple, but at the same time, a high moral code of life. His pure and simple teachings naturally and readily attracted a good number, from princes to peasants. For, people were getting disgusted with the corrupt and callous Brahminical creed. One who had renounced everything found out the path of salvation and liberation for all, and one who was a perfect personification of his own teachings, must succeed in his humanitarian mission, despite weak and unhealthy opposition.

The Initial Victories.

To humanity, groping in darkness for ages together, Buddha was eager to show the way of freedom and salvation. He was planning about this work before him. At this juncture, a company of merchants, with 500 chariots laden with commodities, happened to see this spotless soul, with a face beaming full with Divine radiance. They offered him food, and in return he offered them (fitted their mind and soul) his rich, spiritual food. He gave them a plain, logical religious discourse. Those merchants were fully convinced of his arguments. They became converts to his creed.

This initial success encouraged Buddha. He thought of his old friends and acquaintances. He made up his mind to visit them and convey to them his message of liberation. With pure, spiritual fervour, high persuasive powers, and laudable motive behind him, his mission was to prove ultimately a tremendous triumph. His friends and acquaintances readily acquiesced in his plan and acknowledged his creed, promising him to do their utmost in their respective areas.

Benares was the next centre of his missionary activity. His teachings naturally aroused a storm of opposition from the Brahminical fold, for, he was flashing his searchlight of truth on their deep, dark vices. Wherever he went, he established religious institutions for the furtherance of his cause. For the relief and uplift of humanity, he worked with a courage indomitable, with a zeal and conviction invincible, and with a faith

unshakable The general public, already disgusted with a callous and caste ridden organisation, had found their right guide and leader, and it was no wonder that this new creed soon began to gather momentum with rapidly increasing followers

For the propagation of his Faith, Buddha had already gathered around him a large number of monks, disciples and students He instructed them to be spread throughout the country, and not to be afraid of opposition From the prince to the peasant, his teachings appealed to all hearts The substance of his tenets simple and true, were these Purification of thought and action avoiding of vices and sins, adopting the divine qualities of mercy and forgiveness, equality and love of humanity, worship and devotion to God with concentration, doing good and leaving the rest to God, being steadfast and resolute on the path of virtue adopting the happy midway and avoiding extremes

When Europe was passing through a similar age of darkness of corruption and vice, there arose in Arabia a Prophet to dispel all darkness and vice, and to uplift humanity through paths of virtue and righteousness Says Sir William Muir Few and simple were the precepts of Mohammad His teachings had wrought a marvelous and a mighty work Ever since the days when primitive Christianity startled the world from its sleep and waged mortal combat with heathenism had men seen the like arousing of spiritual life and the like faith that suffered sacrifices and took joyfully the spoiling of goods for conscience sake

Further Triumphs: Aristocrats' Patronage.

Success at Benares, the centre of learning and orthodoxy, encouraged Buddha to continue his preachings in other places too. Once he was taking rest under the thick shadow of a big tree. There a troupe of musicians approaching him asked him as to whether a damsel passed by that way, and he came to know that they earned their livelihood by affording pleasure to the rich with their music and dancing. Missing the dancing girl, who was a valuable asset to them, they were in despair. But Buddha, with a brilliant countenance, coolly said "As you sow, so shall you reap, evil begets evil." His admonitions and advice to them went straight to their hearts, and those vain, pleasure seeking lots became converts to his creed on the spot. A Zoroastrian prince was the next one to join his fold. He purified and metamorphosed all those who came into contact with him. Such was his spiritual fire.

He explained the limitations of materialism, of worldly pleasures and riches, and pointed out how mind is developed through sense organs. It depends upon habits to form a solid and firm character. Our mental fire of passions burns our physical and intellectual faculties. Thirst for worldly glory and fame and love of wealth, strangle due to miserable death. Temporary gratification of pleasure is fraught with permanent, sad consequences, for, every action hath its reaction. Allurements can have their effect only where there is a response from within. When we are asleep and unconscious, our sense organs do not

work. With strict discipline and rigid self-control, we attain mastery over all desires and yearnings. This mastery is real and lasting pleasure. Such were that great soul's high teachings.

Buddha now remembered the promise he had made to his other friends. Accompanied by a few of his disciples, he went to see the Chief of Rajgriha. His fame had already spread there, and crowds in large number extended a warm welcome to him, and there he delivered a short speech about his mission of salvation to humanity. King Bimbisara, on the look out for truth and enlightenment, readily and immediately embraced his Faith, and a grand banquet was given in his honour. Many followed the king and embraced the new creed. He stayed there for some years, and under such a royal patronage, the cause of Buddhism spread rapidly.

Such success have invariably jealous oppositions, which ipso facto must collapse, when the one, with real work and merit, glows the more added radiance. So it was the case with Buddha's initial and marvellous success. Before his convincing personality and preachings, opponents were converted into supporters. Those who went to scoff remained with him as disciples. That was what happened to Sareputra of Rajagriha who had no disciples under him. Though he ridiculed at the fundamental tenets of Buddhism, he soon became one of the foremost disciples of Buddha. Many an aristocratic youth embraced with enthusiasm this creed of liberation, and themselves became ardent preachers.

Buddha was now residing close by his father's State. His father had heard all about his spiritual activity. He was feeling heavy about the son's long separation from him and to fetch him back, he deputed Udayin, a friend of Buddha. Buddha agreed to the proposal of visiting of Kapilvastu, (which was the capital of the State). People had by this time flocked round him to receive his blessings and to hear his wise counsels. His arrival at home, it is needless to say, filled all with great joy. But to assume kingship and to have kingship with worldly affairs by one who had solemnly renounced everything was something impossible. In his own place, where he could command anything, he led the life of a mendicant. **Suddhodana**, his father, died at the ripe age of 97. The father was immensely pleased to see his son for the last time.

Not a few enemies tried their best or their worst, in slandering the name and fame of this most pious soul of humanity. **Devadatta** the treacherous usurper of **Bimbisara's** throne, made three attempts on Buddha's life. But **Ajatasatru** king of **Magadha**, became like **Bimbisara**, a devoted follower of this creed.

Buddha worked throughout his life for the uplift of humanity, and his years of earnest, diligent and patient labour bore finally its full fruition. Buddhism became a state religion in many states and ere long his fame and faith spread to foreign countries. How afterwards, under the Emperor, **Asoka** this religion received a fresh impetus, and how, under the Emperor,

Asoka, this, his mighty missionary zeal, it further spread beyond the shores of India, are all ineffable chapters in Indian history.

At the age of 79, Buddha felt that his days had drawn near. He grew weak, but his face was always calm and cheerful. He breathed his last at the age of eighty in 483 B. C. His was a life of ceaseless labour in the cause of humanity. In profound love, bequeathed to the human race the riches of his heart and brain. For full 45 years he spent his time in loving ministration to the sinning and sorrowing humanity. Rejected, opposed, ridiculed, but nothing daunted, he persisted and persisted, till he was understood, till great potentates became his willing peons, till the poor and the rich, the learned and the illiterate, the high and the low, all flocked to his standard. Saints and savants, kings and queens, kissed his dust in self-forgetfulness. To suffering mankind, he showed the right royal path of happiness.

MESSENGERS OF PEACE.

"How I wish every boy of the Islamia College will become a messenger of Peace between the warring sections of the nation."

MAHATMA GANDHI

to be affectionate to our relations and kind to our neighbours, to shun wicked actions, licentiousness and bloody quarrels. He told us not to bear false witness, not to deprive orphans of their property, not to impute bad motives to nor be suspicious of women. We have taken his advice and admonitions to heart, have believed in his truthfulness, have followed all the orders which God had made known to us, and have believed in the Unity of God."

Born a posthumous child, loving his mother, too, very soon, and thence his grand father, Mohammad was but eight when he began to group up under the kind and good guardianship of his uncle, Abu Talib, to whom he was more than a son. Belonging to the noble Hashimite family, noble traits were visible in him even as a mere boy. He was not fond of pranks and plays, but was sober and reflective, was upright and honest, with excellent table manners. No wonder, the uncle was so much fond of such a nephew who did not prove a spoilt orphan. Like lotus midst mire, Mohammad grew up a spotless youth in his native city, Mecca where people, as quoted above, were blissfully ignorant of any sort of morality. He earned the title and name Al Amin, the trust worthy, and often accompanied his uncle to places like Syria and Damascus for commercial purposes. Thus beyond acquiring some practical commercial knowledge, the boy Mohammad had no schooling of any sort and further it was even thought something degrading for noble families to have anything to do with learning. That this pure and illiterate

son of the desert became afterwards the torch bearer of knowledge, was blessed with all knowledge, divine and secular, is one of the standing marvels in the history of world's civilisation and progress

It is worth while just to pause here to make a comparative note between Buddha's younger days and those of the Prophet Born in a royal family and bred up midst all luxury and pleasure, with sceptre and crown awaiting him, Gautama renounced all these, once for all, for the sake of solving the problem of human miseries And he did work long and persistently to realise his ideals, and did see with his own eyes the success of his mission Here we see, without a doubt, one of the immortal heroes of humanity of those early days The Prophet of Islam, born of a noble family, had no less worldly allurements with which the Quraish vainly hoped to make him abandon his Divine mission That both were born and were destined to carry out high purposes is clearly seen in their extraordinary spirit of complete self effacement And both of them spent years in meditation to obtain that Divine Light The fact that the Prophet of Asia had all the advantages of a high civilisation and culture behind him and that the Prophet of Arabia had not only none of these, but was also placed in an awkward plight, amidst barbarism and vices complete, and the fact that the former had but to fight against civilised and studied selfishness and autocracy, and that the latter, on the other hand, had to struggle

these go to point out the deeper significance of the success of the latter.

Khadija, a rich widow of a noble family, aged forty, was naturally impressed by the spotless character of Mohammad. Entrusting the management of her business to him, she came to know personally what a high integrity of character he possessed. In brief, she voluntarily married him, a junior to her by fifteen years, brushing aside many a rich rival candidate. That was a truly grand, spiritual union. During those days of mental struggles, filled with deep meditations and reflections, when that good soul was yearning after Divine Light, this noble woman was the sole source of solace and encouragement to him. She sacrificed her all for him and his cause. "She accepted me at a time when every one else rejected me." So said the Prophet himself of her.

Pages after pages will be required to give an account of the untold sufferings and persecutions that were the lot of the Prophet and his faithful band of followers at the hands of the Meccans—merciless floggings, placings of heavy stones on chests, forced to lie on the burning sand, etc. They ostracised the Prophet's family, and those good members had to starve for days together. They sneered and jeered at the Prophet, threw stones on him and dust on his head, and camel's entrails were placed on his back. What was his crime? He tried to wean them away from their vices and idolatrous practices, pointing out to them the righteous way through the worship of the One God. Despite such heartless harassments, within

five years the number of the faithful followers had increased to fifty, many of them being slaves and common people, and a few from rich families. As the number began to increase steadily, the persecutors were only hardened the more. Much pained at all these, Mohammad thought it best to keep them and Islam safe out side Mecca. So, in two batches, the followers were sent to Abyssinia, and there by the grace of Allah, the persecutors' attempts were foiled, as the good, Christian king refused to hand over the Believers to them. Like a true captain, the Prophet remained at his post at Mecca. The enemy had now planned to surround his house one night and to fall on him simultaneously with sword in hand. He must now escape from their clutches somehow, not so much to save himself, but more to save the infant faith from complete annihilation. Allah threw dust in the eyes of the enemies, and the good soul escaped out of his house and the wolves' jaws, and thence fled to Medina, accompanied by one of his foremost followers, Abu Bakr. Losing his two most valuable supporters, his wife, Khadija, and his uncle, Abu Talib, whose influence prevented the enemy from doing the worst on him, and having already received assurance of hearty support from a band of Medinites, thither he directed his steps and reached there safe with his companion.

Compared to such hardships in his Meccan life and those equally trying years of wars in his Medinite life, Buddha's struggles against oppositions, Brahminical and orthodox oppositions, were

the least tragic. That the society amidst which he lived was cultured, and that he himself was learned, all these factors considerably facilitated the work of his mission. Take the Prophet's life and work from orphanage to kingship, we come across a series of sufferings and sacrifices that seem to have no parallel in the life of any other Prophet. For the sake of humanity, it was no doubt a splendid, princely sacrifice that the prince of Karibastu made. But to compare the magnitude, and nature of the task that each had to carry out under entirely different conditions, is only to admit the more arduous and trying mission imposed upon the Prophet of Arabia, who persistently fought against odds, winning success ultimately.

Ameer Ali in his classic work, "The Spirit of Islam" beautifully summarising the Mecca period of the Prophet's life, says "We have seen this wonderful man as an orphan child who had never known a father's love, bereft in infancy of a mother's, his early life so full of pathos, growing up from a thoughtful child to a still more thoughtful youth. His youth as pure and true as his boyhood, his manhood as austere and devout as his youth. His ear ever open to the sorrows and sufferings of the weak and the poor, his heart ever full of sympathy and tenderness towards all God's creatures. He walks so humbly and so purely that men turn round and point, 'there goes Al Amin, the true, the upright, the trusty. A faithful friend, a devoted husband, a thinker intent on the mysteries of life and death, on the responsibilities of human actions and the end

and aim of human existence—he set himself to the task of reclaiming and reforming a nation, nay, a world, with only one loving heart to comfort and solace him. Baffled, he never falters; beaten, he never despairs. He struggles on with the indomitable spirit to achieve the work assigned to him.”

The Prophet and his companion arrived safe at Medina, though they were pursued on the way by those angry foes. His entry into the city was like the triumphant entry of a monarch into his capital. In fact, Islam was hence forth to grow rapidly from strength to strength. The Prophet began his work of organisation in right earnest. The first mosque was built, prayer and worship was regulated; and above all, the foundation for a strong Islamic brotherhood for mutual service and help was laid here for the first time, the Medinite Muslims, promising to render all help to the emigrants, the Meccan Muslims, who too soon had to seek a safe place here, far out of the persecutors' reach. Pacts to keep up friendly relations with the other inhabitants of the city, especially with the Jews, were made. To live in peace and harmony with all was the Prophet's ideal, the ideal of Islam. That Islam grew militant after it came over to Medina, is a baseless charge. Toleration was its founder's prime principle. Did he not grant charters of liberty of worship to Christians and Persians? In fact, that good soul was in a fix when the Meccans bent upon destroying Islam wherever it thrived, began their wars against Medina. Then he had the Divine revelations “fight in the way of Allah against those who

fight against you but do not transgress the limits of war." Thus, the Muslims in Medina, to defend their faith, had to undertake purely defensive wars.

It is not germane to our purpose to go into details about these defensive wars—the battles of Badar, Uhud, Ahzab etc.—and about wars fought against the Jews, who proved the worst enemy from within, breaking solemn pacts and assisting the Meccan foes. Suffice it to say that Divine help and grace played no small part in bringing success to the Muslims and Islam. For, it was a case of facing odds, a few against overwhelming numbers. That the Prophet himself was in the thick of battles, suffering all pangs along with others, working like a common labourer, and that many were ready to rally round persons to protect him from imminent and dangerous attack, and that he was merciful to captives, all these are ineffaceable historical romances in his life.

At last, after 13 years of his flight, himself and Islam, with ten thousand men, made a triumphant entry into Mecca, a grand and glorious conquest and revolution without shedding a drop of blood. And what a tolerant and merciful attitude the Prophet showed, not one punished or rebuked! Is he not verily the personification of mercy and sympathy who said, "there shall be no reproach against you to day, to those who had proved his life-long enemies. Mecca and Meccans were metamorphosed, and so the whole of Arabia. Mohammad, the Prophet, had carried out his mission successfully

We have seen in Buddha an intellect as deep as the ocean and a heart as wide as the universe. But his was not a life of manifold activities as that of the Prophet, that bring out those manifold traits in man. In the Holy Prophet, we see a harmonious assemblage of all virtues, and he proved an ideal in all walks of life. He was destined to preach an universal faith. Islam and its hero have both their universal characteristics. "Of all the religious personalities of the world, Mohmmad was the most successful."

DIVIDED YET UNITED

"I deplore the tendency to magnify the differences between various parties and individuals. Those who harp on these differences lose sight of the fundamentals. Whatever the obstacles in the way of a communal settlement, there can be no difference between Hindus and Muslims in so far as the question of the country's freedom is concerned."

Mr SRI PRAKASHA
M. L. A (Central)

The Grand Message

What is it that Gautama sought and won? What is the message which he has delivered to the world? What is it which he has bequeathed to the human race?

Buddhism is briefly this —It asserts that the Universe is one of essence, developing to one end, according to one law, that there is no individuality with a Putting Together, no Putting Together without a Becoming, no Becoming without a Becoming Different and no Becoming Different without a Dissolution

Having asserted that the whole Universe is in a constant flux Buddhism goes on to reject the theory that there are 'things in themselves' It denies Soul in itself but upholds individuality as expressed in needs and revealed in characteristics Buddhism asserts the truth of our being that we are all individually a group of form, sensation perception, discrimination and consciousness, that we are the result of a persistent aspiration or a habitual currency of thought Buddhism recognises the existence of sorrow, and who can deny sorrow? Had it not been for the existence of sorrow, why each religion, philosophy or science holds for the salvation? Salvation from what? Is it not from misery? People call Buddhism a pessimism simply because it recognises the fact of sorrow It tells you straight that you are groaning under a heavy load of grief, and that grief is your own making and that you can cast it out if only you will it Nor is this all, it shows you the way

To uproot sorrow, Buddhism recognises the fourfold truth. Existence of sorrow; cause of sorrow; cessation of sorrow; way to cessation of sorrow. There is sorrow in birth, in growth, in disease, in death, in the union with the unpleasant, in the separation from the pleasant, in the craving for things which cannot be obtained. Sorrow originates in a cleaving to things. Sorrow ends if the fires of lust and hate are put out. Sorrow can be put an end to only through a faithful pursuance of the eightfold path—Right views, Right aspirations, Right effort, Right mindfulness, Right meditation, Right speech, Right conduct, and Right livelihood. The eightfold path is, in a word, purity of thought, word and deed; which means control over self and love to others. There can be no higher wisdom than self-control; there can be no higher contemplation than pervade the four corners of the world with the thoughts of love; there can be no greater work than a loving service to fellow-beings. This, in short, is the message of Buddhism.

Buddha nationalised the accepted conceptions of soul, of God, of Heaven and Hell, of every hope and fear of man. He saw prayer in aspiration, and worship in self-denial. Buddhism knows no hell but a heart of greed and hate; knows no Heaven but a heart of love and joy; knows no sin or sorrow but what flows from the lust of self; knows no beauty or greatness, but a loving temper and a useful life; knows no bliss but to bathe oneself in the bliss of all.

Love was the root and basis of Buddha's life.

If History vindicates his life, science attests the truths he uttered. In the worship of Humanity, he was in advance of Comte by 2000 years. Buddha saw the origin of species long before Darwin saw it. He wrested from Nature the secret of the stars, and stands long before the modern astronomers and geologist. He saw the origin of the Universe in a nebulous cloud, long before Herschel saw it. He saw the non-existence of the soul entity long before Haeckel. He saw dignity in labour; wiped the curse of shame from the outcast; gave liberty to woman and ennobled her; discarded self-seeking and saw a Saviour in Love. It is thus that History speaks of him. His steady hand had lit the hallowed fire of truth, and the flame has been passing from soul to soul. He was an intellectual ocean, whose waves touched all the shores of thought.

According to Dr. Cearn, a conflict between religion and science is impossible in Buddhism. Buddhism was a pure human ethics to the Great Tyndale, and was a stupendous fact to Leslie Stephen. Schopenhauer conceded to Buddhism the pre-eminence over the rest. In the words of Huxley, it is a dominant creed of a large practice of mankind. It was a passion with Feurbach, Comte, Lewis and Emerson.

Buddhism has contributed much towards the progress of world's culture and civilisation. In the succeeding chapter, we have added some weighty observations of Dr. Oldenbeg, Monier Williams, Sir Edwin Arnold and Dr. Eritel.

Some Weighty Observations.

"In the days when Buddha's reputation stood at its highest point, and his name was named throughout India amongst the foremost names, one might day by day see that man, before whom kings bowed themselves, alms bowl in hand, going through streets and alleys, from house to house, and without uttering any request, with down cast look, stand silently waiting, until a morsel of food was thrown into his bowl '

—*Dr Oldenbeg*

"Buddhism encouraged literature and art, proclaimed peace, good will and brotherhood among men, deprecated war between nation and nation, avowed sympathy with social liberty and freedom, gave back independence to women, proclaimed purity in thought, word and deed, taught self-denial without self-torture, inculcated generosity, charity, tolerance, love, self sacrifice, and benevolence, even towards inferior animals '

—*Manier Williams*

"It is this venerable religion which has in it the eternity of a universal hope, the immortality of a boundless love an indestructible element of faith in final good and the proudest assertion ever made of human freedom, still it is regrettable that Buddhism is largely misunderstood Its very simplicity is one reason for the hope that it will some day reorganise the spiritual life of civilised nations In these days of warring sects and competing creeds, of countless prejudices and interests, and of shattered superstitions and learned sophis

tries, it is no easy matter to arrive at Truth. When self-interest and self-exaltation seek to hurt truth and disarm justice, it is simply desperate to get a hearing for a simple but sublime truth. But there is still a hope born of despair. There are yet hearts that consciously seek for peace of soul. Let us see if the stone that is "rejected by the builders" cannot be found on a thorough, examination "to become the headstone of the corner."

—*Sir Edwin Arnold*

"The latest product of modern philosophy, the school of Comte, with its religion of humanity, is but Buddhism adapted to modern civilisation. It attained even so long as two thousand years ago to that grand Darwinian idea of a pre existing spontaneous tendency to variation as the real prime agent of the origin of species and forestalled in several instances the most splendid discoveries in modern astronomy "

—*Dr. Ertel*

Islam's Universal Message.

Islam's foremost message to humanity, its most beautiful and permanent contribution to human welfare, is undoubtedly its proclamation in unequivocal terms, that there is no God but Allah, that nothing else is equal to him, that He is alone Great, and that, therefore, He alone is to be worshipped by mankind. It cannot tolerate idolatry of any sort "There is no God but Allah, and Mohammad is His Prophet" "I am a man like unto you," is what the Prophet repeatedly used to say, so that people may not fall into the error of deifying him afterwards. Within the Ka'ba, representing all sorts of creeds, there were something like 400 idols. But after the advent of the Prophet, it became the absolute seat and centre of Allah Monotheism, in its purest form, is found only in Islam, and the worship of God, in its unsullied forms, is carried on as a daily affair in practical life by the Muslims only.

Turn over any page in the Holy Quran. It contains some attribute or other about Allah. To read with care and reverence this Holy Book, is to be irresistibly convinced of His existence, of His unparalleled greatness, glory, and goodness. To a Muslim, the whole world is the sacred House of God, and Islam rightly does not recognise priesthood--the meddlesome and troublesome intermediary between man and God. History tells us how, after the death of Buddha, his pure creed became corrupt, and how Buddha was deified, and how even his relics--tooth, nail etc. began to be looked

upon as things sacred Was not the Prophet right in cautioning people against deification? Unlike Buddhism that became afterwards a religion of idolatrous practices and anthropomorphism, Islam guarded against all corruptions, recognising only the worship of a Universal God And does not this fundamental message of Islam show how it is best fitted to be the universal religion for mankind? That the whole world, the creation of God, is sacred, gives but a complete and comprehensive conception of God, according to Islam

Equally unique and comprehensive is the institution of brotherhood in Islam There is none high or low in Islam It recognises only the superiority of virtue A Muslim beggar kneels down for prayer by the side of a prince Naturally, to look after the poor, is the duty of the rich And so, charity and *Zakat* are made important institutions in Islam To feed the poor, to look after widows and orphans, are part and parcel of the religion of Islam Islam had long ago solved the problem of the rich in relation to the poor, also pointing out how to avoid the clash between Capital and labour. It is against all unfair means of earning money, and recognises the dignity of labour Such a beneficial organisation of brotherhood *ipso facto* means that Islam cannot countenance slavery, an institution common in the history and civilisation of Greek and Rome, that became an indispensable instrument in the colonisation scheme of many European countries Many of the early followers of the Prophet were slaves, whose unflinching faith and calm sufferings,

brought into existence his new creed. There are many sayings of the Prophet regarding the liberation of slaves: to liberate a slave, to clothe and feed him, and to educate him, are all virtuous Islamic acts. Islam is a strong advocate of human concordance and its ideally planned brotherhood organisation breathes full the spirit of equality, fraternity, and freedom.

Islam means peace: first, peace with God, by a complete submission to His Supreme will—secondly, peace between man and man, as expressed in its brotherhood. To regulate the relation between man and man in a harmonious way, Islam, like Buddhism, contains high ethical codes. The Holy Quran is a book of high morals, and its revelations are purely divine, untouched by man's mischievous hand, and so considerably adding to its worth and weight. The following sayings speak for themselves:

Slaves "And to those of your slaves who desire a deed of manumission, execute it for them, if you know good is in them and give them the property which God has given you."

"Verily your slaves are your brothers. God has placed them under you. Whoever, then, has his brother under him, he should feed with food of which he himself eats and clothe him with such clothings as he himself wears. And do not impose on him a duty which is beyond his power to perform, or if you command them to do what they are unable to do then assist them in that affair."

"Whoever frees a slave, God shall protect every one of his limbs from fire for every limb

of the slave set free "

"Free a slave and ransom a captive "

"The most beloved of all deeds with God is the freeing of a slave."

"He who beats his slave without fault, or slaps him on the face, his atonement for this is freeing him "

Kindness and Mercy "God is not merciful to him who is not so to mankind."

"He is not one of us who is not affectionate to his little ones, and doth not revere the old "

"Feed the hungry and visit the sick, and free the captive if he be unjustly confined Assist any that be oppressed, whether Muslim or non-Muslim "

"He who helpeth his fellow creature in the hour of need, and he who helpeth the oppressed, him will Allah help in the Day of Travail "

Acquisition of Knowledge "The ink of the scholar is more holy than the blood of the martyr "

'Acquire knowledge It enables the possessor to distinguish right from wrong, it lightenth the way to Heaven, it is our friend in the desert, our society in solitude, our companion in friendlessness, it guides us to happiness, it sustains us in misery, it is an ornament among friends and an armour against enemies "

"Learn knowledge, though it be in China '

Charitable Deeds "The best of alms is that which the right hand giveth, and the left hand knoweth not of "

'Charity that is concealed appeaseth the wrath

of Allah "

"A man giving in alms one piece of silver in life time is better for him than giving one hundred when about to die "

"Every good act, in which one is approaching the Court of Allah, is charity "

"Charity averteth impending calamities The tax of charity should be collected from the rich and given away to the poor "

Domestic life "The best of you is he who behaveth best to his household

"Paradise lieth at the feet of the mother "

"He is not of us who is not affectionate to his little ones, and doth not revere the old

"The world and all things in it are valuable, but the most valuable thing in this world is a virtuous wife "

"The thing which is lawful, but disliked by God, is divorce

"Women are the twin halves of men ,

' Give her to eat when you eat yourself, clothe her when you clothe yourself, and do not slap her on the face nor abuse her nor separate yourself from her in displeasure

"Give your wife good counsel and do not beat your noble wife like slave

"Admonish your wives with kindness

"A Muslim must not hate his wife, and if he be displeased with bad quality in her then let him be pleased with another which is good

General "Riches are not from abundance of worldly goods, but from a contented mind

' Desire not the world and Allah will love

you; and desire not what men have, and they will love you "

"The love of the world is the root of all evils."

"This world is a prison for the faithful, but a Paradise for the unbelievers "

"Cursed is this world and all that is in this world, except the remembrance of Allah and that which aideth it."

"Hell is veiled in delights, and Heaven in hardships and miseries "

"Whoso desireth that Allah should redeem him from the sorrows and trials of last day, must delay in calling poor debtors, or forgive the debt in part or whole "

"He is not faithful who committeth adultery, or who sterileth, or who drinketh liquor, or who plundereth, or who embezzleth Beware! Beware! "

"The grave is the first stage of the journey to eternity."

The above few, select sayings are perhaps enough to show the high and healthy ethical codes behind Islam, and as it has incorporated in its teachings what is best in the teachings of Moses and Jesus, so also it has assimilated the fundamental ethical teachings of Buddha, avoiding the extreme paths of monasticism and renunciation. Nor does Islam believe in fatalism and in the philosophy of illusion. Too much of brain-teasing philosophy, superstitious observances, all these, with countless clashing creeds and castes, have marred and are still marring the progress of India, social, religious, political, and economic. We have given the highest praise to Buddhism as

propounded by that personification of mercy and mighty intellect, who came in time to raise the oppressed and down-trodden. But here is religion of vitality, purity, and originality, that has jealously avoided the cankers of corruption for the last so many centuries, that advocates the worship of The One God, that owns a Holy Book, holy in all its sense, and whose propounder is a standing monument of its teachings **ISLAM IS THE CREED OF ALLAH.** Mohammad, His last Prophet, propounded it to the world through and throughout his life. Peace be on him!

BE ONE

"Ye, Sons of Earth, let your intentions be one, let your hearts be one, let your minds be one and let us forget mutual differences"

THE VEDA

HINDU-MUSLIM UNITY

"Islam and liberty are two synonymous terms. A true Mussalman cannot be anything but a patriot. Those who did not love their Hindu or Sikh brethren are infidels. Without Unity, it is impossible to attain freedom"

SYED ATA ULLAH SHAH BOKHARI.

Conclusion

Concerning the ethical ideals of Buddhism, The Encyclopedia Britannica rightly observes thus —

"The teaching concerning non injury, forgiveness of enemies, and friendliness to all was a revelation of ethical ideals that went beyond any system. It was an enormous stride forward in ethical theory to make motive the criterion of moral action, instead of judging goodness by the sum total of good or bad actions performed' Buddha's enunciation of the principle of non violence, embraced not only human beings but also lower animals, and in the propounding of this great principle, he was verily the pioneer

From the Prophet's sayings quoted in the previous chapter, we see how this ancient and ideal ethical principle was well incorporated in the Islamic creed, and from the life of the Prophet we see how he was an excellent personification of tolerance, mercy, and forgiveness. Islam's significant principle of respecting the prophets of other creeds and the Prophet's numerous charters of liberty granted to the Christians and the Jews are standing proofs of the tolerance. His bloodless conquest over Mecca and his unparalleled attitude of mercy and the complete absence of the spirit of retaliation towards the citizens are rare instance in the history of warfare. "This day there shall be no reproach against anybody , —Verily an utterance from the most magnanimous and merciful soul. That Islam was and is

against all aggressive wars, and that the Prophet accordingly did not, in his life time, wage a single aggressive war, show well the peaceful and friendly policy pursued by this creed. Forgiveness and faith in God reached their zenith of excellence when that great soul, experiencing the worst at the hands of wicked foes, with bleeding feet and heart as well, fervently prayed to Him to pardon the ignorant lot. Buddha's ethics were given a dynamic and practical interpretation by the Arabian Seer. Violence and wickedness must be suppressed and rooted out. Aloofness from, and passive observance of, wrong doings is a sad weakness that cannot bring lasting good and peace.

Life, no doubt, hath its pains and miseries. It hath its brighter side too. Life is worth living, if lived properly. Has not Buddhism laid too much stress on the darker side, granting all about its pregnant and profound truths of life? One has to admit the pessimistic tinge about it. Says an author on pessimism — "The pessimistic tone of Buddhism, which lays very great stress on the sufferings of life, on age and decay, birth and death, can hardly be found elsewhere. And according to its teachings in this strain, man's aim in life, to quote the words of the same authors ought to be something as follows — "True wisdom consists in a perception of the nothingness of all things, and in a desire to become nothing, to be blown out, to enter into Nirvana that is to say, extinction. The perfect attainment of this condition would be reached only at death. Yet even during life a partial anticipation of it might be

secured namely, in a condition of mind freed from all desire of mind. This is, perhaps, too strong and lurid a picture, and to tone down the same, we quote from Prof. Max Muller the following — 'The sense that life is a dream or a burden is a notion which the Buddha shares with every Hindu Philosopher. This Buddhistic philosophy of nothingness that says that all the constituent beings are transitory, and that consequently one should seek freedom from it with diligence is rounded off with the finishing touch of the denial of the existence of not only a Creator but also of an Absolute Being. And it would seem that there is no reality anywhere neither in the past nor in the future.'

Against this pessimistic concept of life there stands in sharp contrast and in bold relief, that warm healthy and optimistic outlook on life in the teachings of Islam and in the life and sayings of the Holy Prophet. Life is not an empty dream.

Life is real life is earnest and the grave is not its goal. Act act in the living present hearts within and God overhead. Be a hero in the strife. Be up and doing. Still achieving still pursuing learn to labour and to wait. This is Islam's psalm of life. It too hath as we have pointed out a strong spiritual and moral background and the institution of the worship of The One God is its strongest bulwark inspiring hope faith and devotion. Renunciation asceticism the philosophy of nothingness and illusion—all these are not in Islam which rightly aims at universal human welfare. At the same time many of the spiritual

and social virtues like the avoidance of excesses in everything, the practice of self-control and the suppression of bad passions, the eschewing of vices and the following of the virtuous and righteous paths, acts of hospitality, charity, and kindness etc., propounded in Buddhism, are also found in the teachings of the Prophet, as seen in the numerous extracts inserted in the previous chapter. Living a full and rich life, one can work out one's salvation and liberation, and can rise to heights of progress through a virtuous life. Surrendering oneself entirely to the Supreme Will of God, Islam teaches mankind how to view in the proper light pleasure and pains, prosperity and adversity.

As the pioneer of ethical teachings, as the saviour and liberator of down-trodden humanity and dumb animals from the tyrannical clutches of Brahminism, as an embodiment and personification of mercy, as a towering intellectual genius, Buddha will ever have a right royal place in world's history.

That this great Master's teachings underwent afterwards divers changes, and that corruptions gradually crept into them, are all matters of history, into which details it is not necessary for us to enter. In concluding this chapter also, we shall quote a few apt lines from the *Encyclopaedia Britannica* a succinct summary of the achievements of Buddhism. It says – "Buddhism was only one of the protests which appeared at this time against the prevailing formalism. Ethically it sought in rejecting the authority of the

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vedas and in teaching an independent morality, and philosophically in denying any permanent substratum in the world, or in any of the gods of the vedic pantheon. Independently of all such theories it offered a way for the attainment of salvation, which was sent forth as being the discovery of the founder."



For the Next Edition

The authors of this book shall be glad to receive, for the second edition, articles and authoritative matters on Buddha, the great. His sayings and maxims will be received with thanks for reproduction in the next edition.

The Authors.